Sə·tuks' ② Int. near Kumsquit, when the rains came and the waters rose everybody fled in canoes to this place and lived. ③ This was a long time ago. On another mountain ①, there were many old things, loops for tying canoes, hooks for lifting boxes behind fish dams etc. Many people saw these, but when one man tried to lift one it crumbled to ashes like burnt paper.

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① ɒɹɬɹq'tˀ or bɹɬɹq'tˀ I could not determine

② ʃoʃolihɛn

t'zik'mutk = water where salmon jumped. In the time of famine the people tried to dip up winter salmon in buckets on the salt water, ~~if~~ they failed & boiled the water instead.

In the time of the great famine there was an unmarried woman lived where Klinquit Cannery now stands who had a child. She was starving, like everyone else, & used to go hunting eels on the beach. One morning she saw the gulls eating something & found it was a porpoise (?). She returned for her basket & knife, cut it up and took the stuff home. She told no one, buried food in ground. A young orphan boy, who helped her with her ~~wash~~ fire-wood (at this time there were no trees, only a few small things like grass) came to her starving & she gave him food in secret. He returned several times, & people began to wonder at his strength, but as woman only opened food at night & hid it in morning they were none the wiser

(1) àsk ɛ tɑ, Salmon House.
(2) hoabila had a brother a caribou
(3) q ɑ q ɔs, the younger brother, who went to the Stick country &
tcaqɔs, the Kwinsqut pronunciation, q ɑ q ɔs the Stick
(4) 4 brothers, 1st = yùlatimùt.
2nd = tsasmas ɔ lan ʊ x
3rd = tsatlaps ɔ l dex ʊ k
4th = tsatlaps ɔ wk ʊ k
The 1st had powers of smoothing at one blow, name infers that one blow
All these names were given by sackola Yi.
(5) All hands made 1 Steel-head of maple.

nusmata = "story house" or house of God.

In the beginning all of tyis were up above in Nusmata & the Sackile tyi decided to send them down. He decided to send one to Bella Coola, some to Kimsquit, some to Salmon River etc. Two brothers he sent to Salmon (1) House. One of these, no: a kela (2) (3) did not want to stay, & spent 4 days in bed sick. Then the Sackile tyi sent down the 4 carpenters to help them, & yu la tinat (4) promised to make him a house like Nusmata at Salmon House. He did so, as Sackile tyi had promised. Then hoakila asked for food, as also the supreme power had promised & the 4th Carpenter made (5) salmon of maple wood, & put them into the river. They kicked around, but always died. Then the raven gave a present of the back bone (neck) of the sea-lion (seal) & all went well. They throw in the river & since then there have been steel-heads in the river. The raven was once a man, but he protested at his lack of fine clothing & God smeared ashes all over him, but he remained very smart, & taught tools & handicrafts to all men. Then hoakila asked for a canoe in which to visit his friends on the salt water & the 4th carpenter made it for him. God had

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(1) ha' knows

(2) The name hoakila is passed out from ~~father to son~~ man to man, Jim has seen an old man who saw the no 8 hoakila when a boy old man. At (Ahim) This story is sung. Jim has not the name but he knows the story, having had it given to him by the old man. Jim is sing-man at Kinishwit. Bucy Hall is of his family, having come from some ancestor. Stories sometimes pollatches but never name.

(3) or sutz t ɹ m t

(4) some of use that name

told him to do anything that people asked him. He made of a real saw-bill, larger than the ordinary, but identical, & in this nookila went off, leaving his brother above. He came to the ocean beach, tied up his canoe & went up to the house. This was at nu·t!ɛ·ɛ (3) or just below it, at Kimshuet. q a q̓ ma was sister of the two (tyis) living at (nutel) hmcua eagle & ɔ/ no·ɛ te, hà·hatly was an alk!, sent by god to help them almost as a slave. q a q̓ ma married noaqula at kitkaiɛ·ɛ·n, a tyi name for oulachons, the sachily tyi gave hmcua one oulachon as food which, when thrown into water, increased & brought ~~power~~ food. q a q̓ ma & noaqila had many children, who were ½ Kimsquit, ½ Salmon House. Jim opened this story last year: Everybody heard it, but no one would open except this one.

(1) tena
(2) sɛkima
(3) tò ɬɪnkᶜ = bwox canoe.
(4) sɛkuk'mava
(5) Raven came down as raven, became a man, dert his raven garment did not go back above. He put it on when he liked to visit & teach men. All older first people lost power, but not Raven.

A very long time ago, soon after the first people came down, there was a man① with a rainbow eye, given to him by the sockeye (q.v.), in order to give him powers as a fish man. One day he was fishing on a river when he was seen by a ½ salmon② man who coveted his rainbow eye. He changed to a salmon, swam around, & allowed himself to be snared by the fish-man, then he turned over & cut the cord with his stone knife. The fish-man was very grief-stricken, his means of livelihood gone. Soon he visited the home of the ½ salmon-man & saw a spear-head hanging on wall identical to his own. He asked if salmon-man had made it, "Yes". Then he wanted to buy it, increased his bids but without success. Salmon-man insisted on rainbow eye whereby fish-man could see fish under water. Great grief, but finally agreed & handed it over in exchange for spear head.

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① ʔsha·ʔho = ? a ~~tt~~ little bird

② hɔ·kʷia

③ a·hʷɛt'y

① 'sk'a'ka, ~~this~~ a (?) little duck, and his man brother ~~he~~ lived together.
One day 'sk'a'ka put some dry salmon into the water for softening but they were stolen by a grizzly bear. Next night he put some more, but watched himself with bow + arrow + made fire, which he shot up the grizzly's ass. The grizzly rushed around as if mad, then fell dead. 'sk'a' ka was very proud to see what a big bear I have killed; he cut it up + took it home, where the two brothers ate it in comfort. Then ② suggested that they should go to ③ where there was a big rock in the water, from this they made a hook with which they caught all the grizzly bears in the world.

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① Mus. Swantz
② iqw^{c}, cedar bark sponge, very soft for babies
③ on the beach in tracks of saw-bills